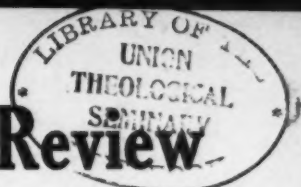


The Protestant Review



"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION
EVANGELICAL—NON-SECTARIAN.

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Some Kansas People Awake

A Topeka despatch to the *Boston Monitor* (Jan. 13) said that Kansas teachers were preparing to lead the contest in the Legislature for State supervision of all parochial and denominational schools and the removal of all alien languages from the elementary schools of the State. There are fourteen specific propositions in the programme of the teachers.

Sectarian Grants Nullified in Canada

An application to quash the by-law of the County of Perth, Ontario, which provided for the gift of \$2,000 to the Roman Catholic Army huts was recently withdrawn before Chief Justice Mulock. The counsel acting for the county undertook that at the next session of the council the by-law would be rescinded. Under a decision quashing a similar Toronto by-law to provide \$15,000 for the Roman Catholic Army huts it was held that the huts corporation was not one to which the statutes allowed municipalities to make grants.

Wise Hungarian Priests

A Geneva despatch to the *New York Times* (Jan. 27) says: "Budapest papers say that the Catholic clergy of southern Hungary have addressed a petition to the Hungarian Church Council in which they condemn the rule of celibacy as an antidemocratic institution and demand its abolition. These priests declare they intend to marry in the future, and demand that all ecclesiastics who were relegated by the Church as apostates for having taken wives during the war be readmitted to the priesthood at once. The petition also advocates the election of bishops by secret vote of the clergy of the diocese, and the appointment of a Hungarian Nuncio at Rome."

"A Splendid Appeal to the Mob"

In England the Chancellor of the Carlisle Consistory Court was petitioned to allow a crucifix on a memorial window, and he gave the following very sensible reply:

"The needs of mourners might well have been directed to a

higher plane, not to the Christ dead and thus painfully pictured, but to the Christ living, risen, glorified. . . . This painful subject, placed in a conspicuous part of a parish church, before a mixed congregation of men, women and children, would be offensive to some, distressing to others, and of doubtful benefit to the rest." The curious Jesuit comment (*America*, Jan. 18, 1919) is: "This is a splendid appeal to the mob, but a poor show of reverence to the Christ."

Hon. W. H. Taft on the State and Parochial Schools

In a letter to Rev. H. A. Atkinson (*N. Y. Times*, Feb. 9)

Hon. W. H. Taft said:

I think the State Governments should require that general primary education should be given to children in English, and that they should supervise education in private, Lutheran or other parochial schools by a law forbidding general education in primary schools in any language but English.

We should prepare the children of those who come from another country, speaking a language different from our own, to become American citizens, with a full understanding of the Constitution and laws of this country and of our free institutions. They cannot acquire such an understanding unless they know the English language.

These Catholics Need the Gospel

The *Jersey Journal* (Jan. 20, 1919), says:

Mrs. Rose Dartleym, of 1018 Summit Avenue, secretary of the Ladies' Aid Society of the Asyhian Jacobi Apostolic Church of the Virgin Mary, in West Hoboken, was severely injured at yesterday morning's service in that church, when a clash took place among the congregation over the expelling of Rev. J. Hooris, pastor of the church.

Mrs. Dartleym was cut on the hand by a knife wielded by one of the members of the faction which is in favor of retaining the present pastor. The organization which is headed by Mrs. Dartleym is opposed to Pastor Rooris. In the fracas in the church yesterday morning the police, who were called, were forced to use their clubs to quell the disturbance.

Fifty men and women participated in the fight, it is alleged, and while no arrests were made it is probable that summons for several persons will be asked for in the police court.

The Ratification of the "Dry" Amendment

The abolition of the saloon will constitute a serious blow at the power of the Roman hierarchy in politics, especially in the large cities. As recruiting stations for ballot stuffers, repeaters and others who were amenable to "influence," whether liquid or long green, the corner saloon offered unrivalled facilities. It will not be quite so easy now to line up voters to put what Cardinal O'Connell would call "loyal" Catholics in office as it used to be, because many of the voters will be in their homes, or at the movies, or perhaps even improving their minds, instead of congregating in "back rooms." Parish funds are likely to suffer considerably, too; Father O'Connor said that in his parish the best financial helpers were the saloon-keepers and their families, who seemed to feel that liberal contributions to the Church formed a kind of "conscience money" that might to some extent offset the misery, poverty and crime that grew out of the business in which they were engaged.

A Good Bill to Be Introduced in Michigan Legislature

Mr. F. Moore, representative to the Michigan Legislature from St. Clair, has prepared a bill intended to forbid the use of a foreign language as a medium of instruction in parochial or other schools in Michigan. In primary and grammar schools or the public school systems all instruction must be in English, although high-school students may study foreign languages, according to the terms of the bill. The same provision is aimed at for parochial schools. This bill will not aim to abolish the parochial schools or to interfere with religious instruction therein, although the Wayne County Civic Association is trying to initiate legislation toward that end. The superintendent of public instruction reports that in 30 per cent. of the parochial schools of the State the medium of instruction is a language other than English. In 25 per cent. of them, German is the tongue spoken. Other data show that 50 per cent. of the parochial schools are Roman Catholic and 37 per cent. Lutheran.

The Great Question Before the Roman Hierarchy

"What is "Rome" going to do without "Rum"? One aspect of this question seems to be worrying Cardinal Gibbons, indeed,

to such an extent that he is "seeing things," according to a Baltimore despatch to the *New York World* (Jan. 21). After repeating once more his threadbare platitudes with which we are familiar he says: "Moreover, in the carrying out of the law, I see also an invasion of the home, which up to now all men have agreed is a sacred and holy place. These agents may enter our homes with the violence of burglars and the immunity of officers of the law." Further on his Eminence again raises the spectre of "no wine for Mass;" he ought to know, if he does not, that provision is made for all the "sacramental" wine that can be used (within reason, of course) by all the Roman priests in the country.

But an equally important aspect of the question is: "What are the Rum and Rome politicians going to do without the saloons during the last six weeks or so before future elections?"

One Thing On Which Christ's Mission and Rome Agree

There is one thing as to which Father O'Connor was in full agreement with the Roman hierarchy—though for very different reasons. That subject was "mixed marriages," and it is brought forcibly to mind by a paragraph in the *Milwaukee Catholic Citizen* (Jan. 11), to the effect that at a gathering of priests of the Buffalo diocese the statement was made that the chancery had granted no less than a thousand dispensations for such unions in "about four months"—and that in a Catholic population of about 300,000. In characteristic Roman fashion the writer goes on to discuss several ways of dealing with the "fruit" of what he rightly considers an evil thing—for his Church. But he says nothing about the "root" from which it springs, which is the absence of vital spiritual life and vigor in the doctrines of the Church itself—or, put more briefly—its spiritual bankruptcy. Of course, speaking generally, the priests cannot give the people the true Gospel, because they don't know it themselves. At the same time the figures referred to above constitute another call to Christ's Mission to be "up and doing."

How British "Federations" Work

In a letter from London to *America* (Jan. 18, 1919) from

Mr. W. P. Mara, the writer shows that the Catholic "Federations" there are just as closely controlled by the local hierarchy as the corresponding bodies here:

"Our practice: Where there's a vital Catholic interest at stake at any parliamentary, municipal or borough council, or Board of Guardians elections, questions approved by the hierarchy, *under whose guidance our Federations* always act, are put to candidates seeking votes, and the candidates who give definite satisfactory pledges and answers to these questions are supported. The Federations are not political; they keep friends with all parties, but are *tied or allied to none.*" In other words, their only concern (in these connections) is for Rome. The welfare of the city, the community or the nation is of secondary concern—or none at all. The "questions approved by the hierarchy" apparently formulate the only items among the matters at issue on which action is taken by these Federations as such. Questions bearing upon the welfare of the nation or the city or the community would seem to have no interest for them.

Filipino Catholic Legislation

The Jesuit organ *America* (Jan. 18, 1919) says that among the measures brought before the Philippine Congress last Fall was one to appropriate 1,000,000 pesos for student pensionados in the United States, while others provided for woman suffrage, restriction of immigration of Asiatic aliens, the prohibition of imported intoxicants and the extension of public education in the Islands. Another bill recommends the expropriation of ecclesiastical estates in four places, the properties being valued at 5,000,000 pesos. The *Manila Bulletin* is quoted as saying, "The measure aims to distribute these lands among the tenants when secured and liberate them from alleged abuses to which they have been subjected."

It appears that a Senatorial investigation has been made of certain corporations in which Roman ecclesiastics are said to hold stock. Attorney Blanco, who charges the Dominican Friars with being in control of the Salucan Development Company, is quoted as saying:

"The friars have been the cause of the Filipino revolution, the cause of all the big agrarian conflicts in these islands, the cause of retarding the country's development, and the moment the Friars of all Orders pack up their trunks and leave this archipelago these islands will become happy and more progressive."

Archbishop Mannix Apes the Vatican in Australia

On reading the *Boston Monitor* (March 6) one is reminded by a Melbourne dispatch of the claims that were made for Cardinals here in 1912 when two "Irish-American" Archbishops received the red hat from Pope Pius X. In the fall of that year, when the late Cardinal Farley visited Salt Lake City, the 24th U. S. Infantry was ordered to turn out to escort him to the Hotel Utah from the railroad depot by the General commanding at San Francisco, acting upon a request telegraphed by Senator Smoot. Archbishop Mannix, of Melbourne, though not a Cardinal, seems to have outdone the wirepullers who arranged the military escort for Cardinal Farley. It seems that a concert recently took place in aid of St. Vincent's Hospital, and the last paragraph says that a feature of the gathering was that provided by the "Noble Guards," a body of men recently formed in Melbourne in imitation of the Papal Guard. They number 125, and wear uniform similar to that of the Guards at the Vatican—red tunic, duck trousers, black leggings, white gloves, blue and gold sashes and helmet with white busby. Each of the Guards carried a wooden sword. A large Papal flag was borne in front of them on the occasion of the concert.

Characteristic Phrases from Roman High Priests

At a meeting of "The Friends of Irish Freedom," March 6, Monsignor James W. Power, rector of All Saints' Parish, New York, made a speech in which he is reported by the *New York World* to have said:

"Isn't it time," he asked, "that the American citizens say, 'To hell with the Republicans and to hell with the Democrats'?"

"I said in Philadelphia (at the recent Irish Convention) that we should start in and do something. What can be done? Boycott the newspapers. The newspapers have spewed at us;

they have vomited at us and they have lied about us, and they will lie about us until we do it.

"We can organize a third party, and we can put the Democratic party or the Republican party on the bum. What has the Republican party been doing? On door ads. and in newspaper ads. you can see that no Irish need apply.

"What has the Republican party been doing? The Republicans that hate us in the northern States are angels compared to the rotten secessionists and rebels of the South."

It is no wonder that a Holy Name Society is needed for the laity when the higher parish clergy use language of this kind in public addresses. One is reminded of the late Dr. Phelan's celebrated "To-hell-with-the-Government" sermon in 1912, the most striking passages are found in our issue for April, 1918.

Sir Wilfrid Laurier's "Spiritual" Allegiance

American politicians (and other citizens also) who think that the "spiritual" allegiance to the Pope is a negligible quantity in the make-up of Roman Catholic candidates for public office would do well to take a little time to look into the public acts of Sir Wilfrid Laurier, the prominent Canadian politician, during the Great War. In a characteristically clear and concise sketch of the same (which we regret cannot be fully given here) the *Christian Science Monitor* (Jan. 22, 1919) says:

Sir Wilfrid Laurier was willing to take the chance of national disruption in the midst of a great war, and without hesitation stepped down from the platform of statesmanship to that of the opportunist politician in the hope of obtaining power. The election, however, shattered all his hopes. Sir Robert Borden's policy was confirmed by an overwhelming majority of the Canadian people, and Sir Wilfrid Laurier emerged the leader of only a "solid Quebec," a veritable Cave of Adullam into which were gathered, on equal terms of comradeship, all the doubtful elements of the country, from the Roman Catholic Archbishop of Quebec, with his strange claims to clerical suzerainty over national affairs, to the Roman Catholic street-corner nationalist with his open incitements to violence. In other words, Sir Wilfrid Laurier quite deliberately led his party into the same ditch with the Sinn Feiners in Ireland and the I. W. W. in Australia, and reckoned among his companions Professor de Valera and Dr. Mannix, the Roman Catholic Archbishop of Melbourne.

Colonel Roosevelt on Loyalty

Colonel Roosevelt sent a message to an All-American festival at the New York Hippodrome on January 5, which contained the following paragraphs:

In the first place we should insist that if the immigrant who comes here does in good faith become an American and assimilates himself to us he shall be treated on an exact equality with every one else, for it is an outrage to discriminate against any such man because of creed or birthplace or origin.

But this is predicated upon the man's becoming in very fact an American and nothing but an American. If he tries to keep segregated with men of his own origin and separated from the rest of America, then he isn't doing his part as an American. There can be no divided allegiance here. Any man who says he is an American, but something else also, isn't an American at all. We have room for but one flag, the American flag, and this excludes the red flag, which symbolizes all wars against liberty and civilization just as much as it excludes any foreign flag of a nation to which we are hostile. We have room for but one language here, and that is the English language, for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding-house; and we have room for but one soul loyalty, and that is loyalty to the American people.

In referring to one flag that should be proscribed, he omitted to mention another that stands for an even more dangerous foe to all liberty everywhere than the red flag, and that is the white and yellow Papal flag. What would he have said about the most conspicuous sign carried in the great Irish parade on St. Patrick's Day, which read, "England: Damn Your Concessions, We Want Our Country"?

"Religion" in Bulgaria

In the New York *Evening Sun*, Dec. 26, 1918, appeared some references by "La Marquise de Fontenoy" to a book of "Reminiscences," recently published by Fanny, Lady Blunt, whose husband, the late Sir William, was for a long time British Consul-General at Salonica. In this book Lady Blunt says that while her husband was at that important port the Bulgarians made a definite offer to the Austrian Government to adopt the Roman Catholic creed in lieu of the Orthodox Greek rite, as

their national religion, in order to win the active support and backing of the Dual Empire.

The offer was turned down with a good deal of contempt by the late Emperor Francis Joseph. Sir William Blunt was in those days a power in the Balkans.

Accordingly, the Bulgarians decided to send a deputation, composed of Government officials and leading members of the Sofia Sobranje, to Salonica to approach him with a view to acquiring the active backing and support of Great Britain by adopting the Church of England or Protestant Episcopal rite as their national religion.

Sir William listened with attention to their request. He then turned to the deputation and said: "Gentlemen, I thank you for your important offer. But I regret to say that were I to see you all on your bended knees taking your oaths for carrying out this measure I would not believe you."

After looking at each other the deputation rose in a body and asked Sir William to shake hands with them, saying, "You are perfectly right, sir. You are perfectly right, sir. But necessity at times compels us to do strange things."

Such is the religion of the Holy Orthodox Catholic and Apostolic Church, which has given to the world—Bolshevism.

Curious Items in German Centrist Scheme

The *New York Times* of Jan. 5, 1919, set forth a lengthy political programme issued by the German Catholic Centrist party which dominates Rhineland, Westphalia and Bavaria. The programme as a whole is important, because it represents the desires of those three important parts of Germany, but also because the Centrists, being the best-disciplined political party in the country and the probable possessor of the balance of power, are likely to have their programme reflected in any plan drawn up by the gathering. The second item as to foreign policy is not curious, being a resurrection of the familiar phrase, "independence of the Holy See"—a euphemism for the Restoration of the Temporal Power, but with the additional words, "guaranteed by international pledges." The curious items begin with equal and universal suffrage, including woman suffrage; freedom of speech

and of the press (*very* curious in the light of the specific condemnation of these by Pope Leo XIII in the *Encyclical Immortale Dei*); the burden of taxation to be distributed according to capacity to bear it (but perhaps Church property would be exempt from taxation); equal rights to qualify for and enter all professions and other lines of work to be accorded to all; feminine individuality to be accorded complete freedom for expansion. Then come five items antagonistic to *Immortale Dei*—liberty of thought, freedom of religious observance, no preference or discrimination to be based upon differences of religion in any branch of public life, religious sects to retain complete freedom, and "consideration to be given to religious convictions and the just claims of religiously inclined classes." The average reader who knows anything at all of the Papal system is likely to say at once, "Mere Papal camouflage!"

The Evangelization of the Italians

Some little time ago the *Literary Digest* contained a reference to an article in *Les Nouvelles Religieuses*, of Paris, concerning the success of Protestant propaganda in Italy and especially in Rome. Figures are quoted to show that in 1862 there were 32,975 Protestants of various denominations in Italy; in 1901, 65,596, and in 1911, 123,253. More than that: between the effects of evangelical teaching and those of the spiritual bankruptcy of the Roman Church itself, the number of persons professing no religious affiliations in all Italy rose from 36,092 in 1901 to 874,532 in 1911. In this latter year there were, in addition, 653,404 persons who "refused to make any statement as to their attitude toward religion."

All of which emphasizes the need of the work of Christ's Mission among Italian Roman Catholics in this country, so that through converted Catholics here the true Gospel may reach many Italians who to-day report themselves to the Government either as having no religious affiliations at all, or as refusing to state their attitude toward religion of any kind.

A Correction

In the second line of the Financial Statement given in our last issue the date "March, 1917," should have read "March, 1918."

THREE VISIONS OF ST. PAUL*

BY THE REV. J. HARVEY MURPHY, D.D., PASTOR CENTRAL REFORMED
CHURCH, JERSEY CITY.

Nothing is more clearly manifest in the history of God's dealings with His people than the fact that in His own good time—and at the right time, also—He always raises up the right man to do the particular piece of work assigned to him by the Divine sovereign will.

We see the truth of this assertion in the cases of Abraham, of Moses, of Joshua, of Samuel and David, and the prophets of Israel. And in the New Testament perhaps the Apostle Paul is the most conspicuous of all. The same is true of Wycliffe, and Huss, and Luther, and Savonarola, and Knox, and Calvin, as well as of the Founder of this Mission. At the time of his journey to Damascus Paul was filled with hatred to the cause of Christ, and was anxious to do all that lay in his power to destroy it. But that cause at that time needed a booster—and needed him badly—and he received his call at precisely the right moment.

I wish to direct your attention to three visions that Paul had, and I will mention the last one first. He had been carrying on the work to which he had been called, and his labors had landed him in jail. In this respect he was the forerunner of many other faithful servants of God, who followed in his footsteps in other respects. While Paul was in jail on this occasion—which was neither the first nor the last—we are told: "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

It is not difficult to imagine that Paul might very well have been feeling discouraged at the thought that his very fidelity to his Lord and Master had landed him in jail. And it is not hard to suppose that some of you may have felt at times: "Certainly things seem to be against us; our congregations seem small, and the work itself does not receive the sympathy or the help that it deserves. We wonder whether it is really worth while to keep on trying to continue this work under such adverse circumstances." If you are tempted to feel this let me remind you

* The substance of an address delivered at Christ's Mission, Sunday, March 9.

that the Lord said to Paul: "As thou hast testified"—not "as thou hast built up a large organization"—but simply "testified," thou must "bear witness also at Rome." In other words: "Thou hast borne witness, standing alone and in the face of great odds, and art now in a small place, but as thou hast been faithful in a small place, now thou shalt be called to a place of large opportunity, where all the world shall see you and shall be made to listen to your message from Me and hear your testimony to the truth and the power of My Gospel." We all know the subsequent history of Paul, and that from his house in Rome, chained to one of the Prætorian Guard, he not only sent forth letters throughout the Roman Empire that are as much alive to-day as they were the day he wrote them, but that one immediate effect of his daily words and life was to create such a body of Christians in the palace of the Emperor Nero himself that he could say in his letters to the Philippians that "all the saints salute you, chiefly they that are of Cæsar's household." We do not usually think of the Emperor Nero as surrounded and protected by "saints"—and if the apostle so described them we can rely upon it they were the genuine article—but so it evidently was. A curious sidelight on the fulfilment of this prophecy in this vision, but nevertheless true and one that can be of real encouragement to all of us.

The second vision took place at Troas. The apostle had been on a missionary journey and had met with a measure of success, and just at that moment he hardly knew what to do next. There Paul had a vision (Acts xvi, 9) in which a man of Macedonia "prayed him, saying, Come over into Macedonia and help us." Surely this vision rises before Christ's Mission to-day as never before. The eyes of all the Catholics, both in Europe and America—Greek Orthodox and Russian Orthodox, as well as Roman—are turned toward American evangelical Protestants as never before. Just as the spiritual bankruptcy of Rome was written in letters of blood and destruction across France in the Red Terror of 1789, so is the spiritual bankruptcy of those Eastern Catholic systems written across the bloodstained chaos in Russia, created by the Bolsheviki, and in the turbulent violence of the Balkan countries, only partially kept in control by the armed

forces of the Western Powers and our soldiers and sailors. All the Catholics in the world are crying aloud to Protestant Christians: "Come over and help us!"

The third vision to which I would direct your attention was that which the apostle had on the way to Damascus, when for the first time he saw the Lord Jesus and heard His voice—when he came into direct contact with the Master, and in doing so had the whole current and character of his life completely changed. That is a vision that I trust every person in this chapel has had, in one form or another, for it is the most precious and blessed experience that any human soul can enjoy. And the most powerful effect of that vision on the road to Damascus was that it transformed the persecutor Saul into the Apostle Paul, whose testimony, in spoken word and written epistle, sounds aloud throughout the world to-day—as it has for centuries—like a silver trumpet of hope and joy and peace high above all the din and thunders of wars and the never-ending wrangles and disputations of theologians and philosophers of all the conflicting creeds and confessions of the Western world, and even the calmer but none the less conflicting religious systems of the Oriental lands, from the Red Sea to the Sea of Japan. It may not be given to us to make our testimony heard so widely as was his, but we can, each one, give our testimony to the persons with whom we converse every day. There is not one of us who does not know someone who has not had the vision of Christ that we have had or the direct contact with the Risen Lord that we have had, and we can bear witness to that friend or that neighbor, whether Catholic or non-Catholic, matters not—to the joy and peace that have come into our lives through that contact with the Blessed Lord Himself. We can describe the experience through which we have passed ourselves, and show them how they can enter into the same joyful knowledge of the forgiveness of the sins of the past and of deliverance from the power of sin.

I commend these visions to your consideration, hoping that these few remarks may prove of service to those who would do their part not merely to help forward the specific work of this Mission but to extend the Kingdom of our Lord and Saviour Jesus Christ in the hearts and lives of men.

THE FRENCH BAPTIST CHURCH AT OTTAWA

We have received from Rev. G. R. MacFaul, 28 Sweetland Ave., Ottawa, Can., a circular describing the work of the only French Baptist Church in the Province of Ontario, which is seeking to raise \$22,000 for "moving back the present building and erecting a new one." Of this the congregation anticipates being able to raise \$2,000. The membership, 145, consists of 68 pure French, 15 half French and 62 English.

"Sixty-eight of our present membership were at one time Roman Catholics; 68 Roman Catholic converts have abandoned Rome and have been baptized in connection with our work in Ottawa and Hull alone, in the past seventeen years. This does not include many other converts in other parts of the valley.

"Over 100 persons have abandoned the Roman Catholic Church as a result of our French work in Ottawa and Hull alone. One especially encouraging feature of last year's work was the entrance into 15 new Roman Catholic families in Ottawa City alone. Over 35 French families are connected with the Church, by one or more persons in each family being members of the Church, as many more French families receive regular visits from the missionaries, not to speak of the English families that attend the services. As a result of our French work in Ottawa and Valley, 112 young people have attended Feller Institute in the past 17 years for a term or more, 61 of these being Catholics.

"This French Church at the capital is a centre from which radiates Gospel light *into all the Ottawa Valley*, by sending out of Gospels, New Testaments, tracts, and by the visits of its missionaries to outside points. Three young women, members of the church, two being converts from Rome, are now missionaries to the French people in the Ottawa Valley: Miss Gladys M. Clarke, in Ottawa; Miss L. LePot, at Otter Lake, Que.; Miss B. Robillard, at Roussillon, Que., while Rev. O. D. Fournier, of Hull, Que., and Missionary J. G. Poitras, of Thurso, Que., both converts from Romanism as a result of French Evangelization work in the valley, are also missionaries to their people."

This work should command the heartiest sympathy of the friends of Christ's Mission, and any contributions sent to the Secretary will be forwarded to Dr. MacFaul.

REVOLUTIONS: CATHOLIC AND PROTESTANT

The responsibility for the state of things existing now in Russia lies, of course, with the Holy Orthodox Catholic and Apostolic Church, because it has controlled the Government for at least 200 years and, like its Papal counterpart, has promoted ignorance, illiteracy and superstition as means of keeping the people in subjection to priestly rule. In the New York *American* of Jan. 6, 1919, Arthur Brisbane has this paragraph in his column, in which he links up what most people consider a Russian atrocity of to-day with a Catholic atrocity of a somewhat similar description under Spanish rule in South America. This paragraph reads thus:

Russian Soviets will "pick husbands for girls."

In Petrograd unmarried women between eighteen and forty-five will be provided with husbands by the city. The children brought up by the Government.

Interesting and not entirely new.

Read a book of travel written by an Englishman, Thomas Gage, some two hundred years ago.

Spain controlling South America, digging gold and silver, wanted plenty of Indians to pay tribute, plenty of slaves to work the mines.

Thomas Gage wrote, "To increase the number of those that pay tribute all Indians fifteen years old must marry. In fact, the rule is that male Indians should marry at fourteen and Indian girls at thirteen."

Gage says that he had seen children thus married off, and that it was "a shameful thing."

There are many points of resemblance between the Russian Revolution of to-day and the French Revolution of 1789, the most important of which is that, in each case, the revolutionists practised upon those against whom they rose, and churchmen themselves, the same means that they had seen their respective State Churches use against those who incurred their displeasure.

Which leads us to direct attention to the differences between the revolutions just referred to and the English Revolutions of 1649 and 1688, and the American Revolution of 1776. These were Protestant Revolutions. The others are Catholic Revolutions—one Roman and the other by members of the Holy Catholic and Apostolic Orthodox Church (Russian).

The three English Revolutions—for the American Revolution was in reality fought and won on behalf of essentially the same English principles fought for by Hampden and Cromwell—while not without bloodshed, were not signalized anywhere by anything approaching wholesale massacres, such as have taken place in France and Russia. The execution of Charles I, after a legal trial, differed very widely in respect both of itself and its antecedents from the execution of Louis XVI. Queen Henrietta was not executed at all, Marie Antoinette was. If newspaper accounts are to be believed the fate of the Czar Nicholas and the Czarina has been more terrible than that of either.

The Puritans and the Americans (a large percentage of whose army was made up of North of Ireland Protestants) had the Bible in their hands when they fought. The French and the Russians knew nothing of its teachings or of the code of ethics evolved therefrom, and the deeds of the henchmen of the Vatican and of the Holy Synod in years gone by have been imitated and are being imitated to-day by the Bolsheviki. In view of these considerations the following dispatch to the New York *Evening Post*, dated Jan. 4, illustrates the irony of history, and also connects together the Papal and Russian brands of Catholicism:

"The Papal Delegate here, Monsignor Ratta, has made representations to Rome regarding the situation at Vilna and vicinity, asking the intervention of the Allies and protection against the Bolsheviki in Lithuania, where there are Polish Roman Catholics.

"Bishop Layinski, of the diocese of Minsk, who is staying at Vilna, reports all the priests at their posts there. Everyone is expecting to be assassinated as soon as the Bolsheviki arrive. This they report to be the Bolshevik custom. The Bishop said:

"Their coming will mean the destruction of all social and economic life and culture and great sacrifices for the Church.'"

An Irishman, after a prolonged struggle with a balky horse on a steep hill, during which he had in exasperation given vent to language unfit for publication, on reaching the top, addressed the refractory animal reproachfully: "'Tis the like of you that keeps me out of the Holy Name Society!"—New Orleans Morning Star.

The Gospel in the Douay (Catholic) Bible



The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—*John v, 39.*

A CATHOLIC EDITOR.

"An unhappy Catholic is not a good Catholic. And why are there so many unhappy Catholics? I cannot tell you, but because there are so many unhappy Catholics the Church is paralyzed. Catholicity has no power."
—"Western Watchman" (St. Louis), Dec. 22, 1918.

JESUS CHRIST.

These things I have spoken to you, that my joy may be in you, and your joy may be filled.—*John xv, 11.*

Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy may be full.—*John xvi, 24.*

ST. PETER.

Whom [Jesus] having not seen, you love: in whom also now,

though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified.—I Peter i, 8.

No man who knows his sins forgiven and enjoys the peace of soul and rest of heart that grow out of a knowledge that "the past is under the blood" can read the foregoing wail of the Roman Catholic editor without a feeling of deep sympathy not merely for that gentleman personally, but for all the "unhappy Catholics" whom he represents, and one of whom he confesses himself to be by his acknowledgment of ignorance as to the reason why "there are so many" of them.

This paragraph in itself constitutes one of the most pathetic and touching appeals from the sincere and pious Roman Catholics within the Church for those whose religion does make them "happy" to lead them into the experience that (among other benefits) Christ died to bestow upon them.

For the Catholic editor's enlightenment it may be said that the chief reason for unhappiness on the part of his coreligionists—or anybody else, for that matter—is the sense of "condemnation" on account of sin; and none of the teaching of the Church shows any way of escape from it. It is true that confession and penance and the absolution of the priest may, and often doubtless does, make one "feel better." This was the reply given to the writer by a Catholic professional man when surprise was expressed that so well-educated and up-to-date a man in other respects should be apparently "four hundred years behind the times." But it is safe to say that that gentleman never regarded mere "feeling better" on the part of any of his patients as evidence that a cure had been effected.

As a matter of fact the Church does not teach in any form that salvation *from* sin is possible in this life; and that a man can say that he is sure he is saved and that he is positive that sudden death would usher him into the presence of God as one of "the sons of God, and if sons, heirs; heirs indeed of God, and joint heirs with Christ" (Rom. viii, 16). Indeed, a note to this verse in my Douay Bible says: "They are much strengthened in their hope of their justification and salvation: but yet not so as to pretend to an absolute assurance: which is not usually granted in this mortal life." The writer here

and now testifies that he enjoys that "absolute assurance" himself and has done for over thirty years. And he can boldly assert that there are hundreds of people in St. Louis itself who can testify to the same "absolute assurance." Without any knowledge of the different evangelical "mission" halls in that city, it can boldly be stated that he can find at least half a dozen such in any particular hall he may visit; and it is the continual putting on exhibition of individual cases of this kind that is at once the chief cause and the chief consequence of their success. The Salvation Army is perhaps the best example of this kind of demonstration on a wholesale scale.

Perhaps the main cause of the number of "unhappy Catholics" lies in that teaching that a man cannot reasonably expect to have "absolute assurance" that he has been made a son of God and joint heir with Christ.

Another reason why pious Catholics are "unhappy" is because of their outlook for the next world. For the best and holiest man or woman, and the greatest Pope, Cardinal or priest of any rank, there is only Purgatory ahead in the immediate future after death. And we quoted a few months ago a description of the horrors of that "place" from the expert pen of a Jesuit father, which were enough, one would think, to take all the joy out of the life of anybody who really believed such teaching. Yet the daily papers every now and then give evidence of the extent to which "money talks" as to the genuineness of the belief in this part of the Church's teaching.

There are many other reasons why Catholics are "unhappy," but it is more important to point a way by which they can become "happy" and have the experience that God wants them to have. This way is simple, but the fact that it is simple does not at all mean that it is easy—especially to anyone brought up on the teaching of the Church and who regards that teaching as the embodiment of the religion of Jesus Christ.

Briefly, the way may be put thus:

1. Go to Jesus Himself direct, without asking the aid of the Virgin Mary or any saints or apostles or angels or anybody else, either human or superhuman.

Him that cometh to me, I will not cast out.—John vi, 37.

I am the bread of life: he that cometh to me shall not hunger.
—John vi, 35.

He that shall drink of the water that I will give him shall not thirst for ever.—John iv, 13.

I am the door. By me, if any man enter in, he shall be saved.
—John x, 9.

2. Go, repenting of all past sin, abandoning to the full extent of the will power all that your individual conscience tells you is sin, and believing that Jesus has power to keep you from sin in the future as well as to forgive all past transgressions.

Take away the evil of your devices from my eyes: cease to do perversely. Learn to do well.—Isaiah i, 16, 7.

If your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.—Isaiah i, 18.

Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.—Isaiah lv, 6, 7.

3. Having filled these two conditions believe that the Saviour is as good as His word, and that He does, there and then, give you *forgiveness* for all the sins of the past (not merely *absolution*) and that He delivers you, then and there, from the power of sin, so that it shall no more have dominion over you.

You will then become a really "happy" man or woman, as the case may be, and you will then be able to obey Paul's injunction:

Rejoice in the Lord always; again, I say, rejoice.—Philippians iv, 4.

My latest news from Ireland does not encourage the hope of any large return of members of the constitutional party. The Sinn Feiners have behind them not merely the unlimited and passionate adhesion of the young priests, but vast forces of intimidation with bodies of men passing from constituency to constituency. If Dillon has lost his seat, which is possible, this intimidation will be the chief explanation.—T. P. O'Connor, Philadelphia *Ledger*, Dec. 23, 1918.

THE PAROCHIAL SCHOOLS OF ALIEN CHURCHES

Foreign-born citizens and the institutions which have cherished foreignness are going to be brought to the judgment bar of this Republic.

Every institution that has been engaged in this business of making foreignness perpetual in the United States will have to change or cease.

The Federal Government has power to deal with that subject and it is going to deal with it.

The object of the sentence . . . is to serve notice upon you and the like of you, and all of the groups of people in this district who have been cherishing foreignness, that the end of that régime has come.

The foregoing sentences are from different paragraphs of a notable address to the Rev. J. Fontana, in passing sentence of imprisonment on him for seditious language, in the U. S. District Court, District of North Dakota, August 19, 1918, by Federal Judge Charles F. Amidon. A longer report of the address will be found on pp. 297-8 of *THE PROTESTANT REVIEW* for October, 1918.

The alien ecclesiastical agencies that are, of course, the most effective and the most numerous centres for the "perpetuation of foreignness" are the parochial schools of the Roman and Greek Churches.

In the same issue of this magazine, on pp. 302 and 303, an expert on the subject, the Rev. T. V. Jakimowicz, of Duryea, Pa., rector of the Polish National Catholic Church there, describes the Polish Papal parochial schools as "seminaries of darkness and slavery to the Pope," and he adds that "they constitute a real peril not only to the propagation of American principles, but to the nation itself."

A summary of the report of the Secretary of the Interior, appearing in *The Outlook* of December 12, 1918, places the concrete results of alien parochial school education, combined with the active and passive but always purposeful efforts of the local hierarchy to prevent the assimilation of their foreign nationals with the American citizenship round them by the following series of questions in an extremely concrete form. "Elo-

quently and startlingly" are the adverbs used by *The Outlook*:

Out of the nine questions propounded the sources of six are to be found in the foregoing paragraphs. Secretary Lane says:

There can be neither national unity in ideals nor in purpose unless there is some common method of communication through which may be conveyed the thought of the nation. All Americans must be taught to read and write and *think* in one language; this is a primary condition to that growth which all nations expect of us and which we demand of ourselves.

What should be said of a world-leading democracy wherein ten per cent. of the adult population cannot read the laws which they are presumed to know?

What should be said of a democracy which sends an army to preach democracy wherein there was drafted out of the first 2,000,000 men a total of 200,000 men who could not read their orders, or understand them when delivered, or read the letters sent them from home?

What should be said of a democracy which calls upon its citizens to consider the wisdom of forming a league of nations, of passing judgment upon a code which will insure the freedom of the seas, or of sacrificing the daily stint of wheat or meat for the benefit of the Rumanians or the Jugoslavs, when 18 per cent. of the coming citizens of that democracy do not go to school?

What should be said of a democracy in which one of its sovereign States expends a grand total of \$6 per year per child for sustaining its public school system?

What should be said of a democracy which is challenged by the world to prove the superiority of its system of government over those discarded, and yet it is compelled to reach many millions of its people through papers printed in some foreign language?

What should be said of a democracy which expends in a year twice as much for chewing-gum as for school-books, more for automobiles than for all primary and secondary education, and in which the average teacher's salary is less than that of the average day laborer?

What should be said of a democracy which permits tens of thousands of its native-born children to be taught American history in a foreign language—the Declaration of Independence and Lincoln's Gettysburg Speech in German and other tongues?

What should be said of a democracy which permits men and women to work in masses where they seldom or never hear a word of English spoken?

Yet this is all true of the United States of America in this year of grace 1918.

One of the first things that the Government of every State ought to investigate is: (1) What is taught in all the parochial and similar institutions in the State about such fundamentals of Americanism as separation of Church and State, liberty of the press, of conscience, of speech, etc., all of which have been expressly condemned by Popes Pius IX and Leo XIII. Also what is taught with regard to the relations between the Vatican and national Governments (including our own). Last month was given at length the Baltimore catechism doctrine as to the Temporal Power, and incidentally what the Papal agents must be supposed to teach about the action of the Italian Government in 1870. During the year surprise has been expressed sometimes even in the newspapers at the comparative rarity of the display of the Italian flag in New York when those of Britain, France and Belgium were much in evidence. The explanation is easily furnished if all the Roman Catholics connected with the city administration, as well as those in the numerous mercantile establishments, large and small, think according to that Baltimore catechism. Much more could be written, but space limits forbid further comment here.

AN OBJECT-LESSON IN "SPIRITUAL" ALLEGIANCE

The passage on March 4 of a resolution by the House of Representatives at Washington by 216 to 41 in respect of "self-determination" of the people of Ireland is an impressive object-lesson of the results of the neglect of the American people to appraise at its proper value the difficulties that can be created for them by men who owe "spiritual" allegiance to the alien head of an alien "Church." The purpose of the movement supported by the resolution is to disrupt the British Empire in the interests of the Vatican, as well as to create antagonism between this country and Great Britain, because the ideals and free institutions of the two nations are stumbling blocks to the aspirations of the Roman Curia for domination of the whole world, as set forth in the Bull *Unam Sanctam*, of Pope Boniface VIII. Technically, the Government of the United States has no more right to intervene in the domestic affairs of Great Britain and Ireland than it has to make representations to the

French Government with regard to its administration of affairs in Senegambia or Indo-China. It would be interesting to hear what any one of those Representatives who supported the Sinn Fein resolution would have to say if Great Britain undertook to make a plea for the independence of the Filipinos. And this leads us to the second point of the object-lesson. As to those Representatives who voted for the resolution it is safe to say that every single one (except those men who are, to use Cardinal Falconio's expression, "American subjects of the Pope") did so under compulsion—that is, under threat of political assassination in the event of refusal. This is indicated by a writer in the *Gaelic American*, March 8, who says, in regard to the interview between a certain Irish committee and Mr. Pou, chairman of the House Committee on Foreign Relations: "*The interview was historic and the plainest language was used, but for the present there is no need of making the proceedings public.*"

As a matter of fact, England is now reaping the consequences of the Catholic Emancipation Act of 1829, and Americans are suffering from the results of ignorance of the real character of the Papal system on the one hand, and on the other for accepting at their face value the utterances of priests of Rome whose standards of ethics allow of practically any methods "for the greater glory of God" (and the Vatican) that seem to promise success. Nobody, so far as we know, ever accused the great Minister of Queen Victoria, Lord Melbourne, of having any personal religious convictions; yet the Catholic Emancipation Bill had been passed but very few years before he was credited with having said of it: "All the sensible men in England were for it, and all the d—d fools in England were against it. Yet it is quite evident that all the sensible men in England were wrong, and all the d—d fools were right!"

KIND WORDS

I send a money order for \$3.00; please credit me with renewal of subscription for 1919, and use the remainder as you see fit. I enjoy THE PROTESTANT REVIEW very much and think that Pastor O'Connor has a very able and faithful successor. S. K. P.

Brooklyn, N. Y.

JESUS IS PRECIOUS

BY MARY A. TAYLOR.

Jesus is precious unto me,
 He cleanseth me from sin;
 Then comes Himself and walks
 with me,
 And lives and reigns within.

Jesus is precious unto me,
 My dear beloved Lord;
 'Tis sweet to lie upon His breast,
 And listen for His word.

Jesus is precious unto me,
 I cannot then be sad;
 His blessed presence in my soul
 That makes and keeps me glad.

Jesus is precious unto me,
 And when in pain or grief,
 I quickly look to Him for aid;
 He always gives relief.

Jesus is precious unto me,
 He leads me day by day;
 But I must keep my eyes on Him
 And trust His love away.

 ROMAN CATHOLIC ARITHMETIC

We can all remember how the percentage of Roman Catholics in our army and navy rose week by week—in the Papal press—during the mobilization of our forces after the United States entered the Great War; and we also have read something of the “300,000,000” of Catholics who are represented in the same organs, as worrying themselves over the Restoration of the Temporal Power. An interesting sidelight is thrown on the methods of Papal statisticians in a despatch from Quebec in the *Boston Monitor* of Jan. 31. Mr. Bouchard, member of the Legislature of that Rome-ruled Province, recently delivered a speech on the subject of compulsory education, and in it he said that Mr. Magnan, the general inspector of (Roman) Catholic schools, in arguing against compulsion, placed Quebec at the head of the provinces in the matter of school attendance, giving Quebec 77 per cent., Ontario 60 per cent., British Columbia 71, New Bruns-

wick 69, Nova Scotia 64, Saskatchewan 53 and Alberta 52 per cent. These figures, Mr. Bouchard said, had led many people to believe that a law of compulsion was not necessary in Quebec, and he confessed that he had been led astray by them himself. *How was it*, he then asked, that *nine-tenths of the children left school before the age of 14 years*, and this had been admitted by Mr. Magnan?

There was a great difference between the figures given and the facts. As proof, he said the report of the Superintendent of Public Instruction for 1913-14 stated that there were in the Province of Quebec 148,427 girls between 7 and 14 years, while the same report accounted for 151,276 girls of the same ages attending school, and the only conclusion was that 2,489 girls from 7 to 14 years, who never existed, were receiving their education at the schools.

This was a sample of statistics, he said. Under such circumstances was it surprising that Quebec had a higher percentage of school attendance than Ontario? To further prove the inaccuracy of the figures given in the reports of the superintendent of public instruction, Mr. Bouchard quoted from the annual report of 1914-15, as follows: Chambly, 2,743 children of school age, 3,802 at school; Champlain, 10,469 children of school age, 10,473 at school; Joliette, 5,975 children of school age, 5,952 at school; La Prairie, 1,952 children of school age, 1916 at school; Rouville, 3,024 children of school age, 3,017 at school; St. Hyacinthe, 4,854 children of school age, 4,993 at school. A total of 30,921 children of school age reported for these places, and 32,072 given as going to school. (*Italics ours.*)

While on this point it is to be noted that in the campaign against the Prohibition Amendment "Rum" is taking a leaf out of "Rome's" book as to statistics; for in the window of a saloon in Jersey City hangs a sign saying that "75,000,000 of Americans are opposed to National Prohibition"! At the present writing we think that only 45 States have ratified the said amendment.

THE LONDON "SPECTATOR" AND SINN FEIN

The London *Spectator* is one of the highest-class weeklies in the British Empire, and in its issue of Jan. 11 had an illumi-

nating article on the affairs of Ireland. The *Dublin Catholic*, founded by the late Father Connellan and conducted on similar lines to those of this magazine, writes thus in its February number:

"*The Spectator*, Jan. 11, has gauged the situation accurately. Its first article is devoted to 'Ireland's New Bogey.' By this is meant the alleged need of throwing Protestant Ulster to the Sinn Fein wolves, to win the good will of America at the suggestion of the *Daily News* and journals of that kidney. After declaring that America, instead of being placated, would only despise Great Britain for such an act of betrayal, an act besides that 'would be as useless as it would be base,' *The Spectator* thus lays its hand upon the real cause of Irish discontent, violence and disloyalty:

"And here let us say what one must always say in dealing with Ireland, namely, that in the last resort the whole business is a tragic farce conducted by a set of fretful frauds, who not only do not believe in their own shams, but at heart utterly despise us for believing in them. All Irishmen know, though of course they pretend before Englishmen not to know it, that why the whole of the south and west of Ireland is not at this moment enjoying—perhaps instead of "enjoying" we should say suffering under—Home Rule, is because the Roman Church long ago determined that it was not in its interests to have Home Rule, though it was in its interests to pretend to want it. Therefore the Roman Church pinned its faith and its policy to a condition which it knew would prevent Home Rule without appearing to prevent it. It declared that there could be no Home Rule which involved the partition of Ireland, knowing full well that the local majority in the Six Counties made it impossible in the last resort that the English people would ever consent to Home Rule. This scheme of Maynooth Machiavelism was particularly attractive to the Irish mind. It enabled the Bishops to pose as the best Irish patriots while at the same time making it quite certain that Home Rule should never be granted. This policy, analogous to the old legal device of placing an impossible condition in a bond delighted the wayward and impish side of the Irish character. It was obviously seen

to be annoying and bewildering to the less alert, or, as the Irish would say, infinitely stupid, English intelligence, and yet it was an excellent and safe ground on which the leaders of the Church could pose as the most whole-hearted of patriots. But like all plots of this nature, the great scheme for killing Home Rule not with kindness but with over-emphasis is going to meet with its due reward. We venture to prophesy that instead of Sinn Fein being kept under the control of Ultramontane Catholicism by the device which we have just described, the end will be that Sinn Fein will take on a Bolshevik character, and will prove to be the means by which a great many of the Irish people will be drawn into heresy and the renunciation of religious ties and duties. When that becomes a visible fact, as we believe it soon will, be assured that we shall see the Roman Church in Ireland imploring the British people with a mixture of prayers and menaces to free it from the monster of its own creation, that worst form of soulless selfishness—"Ourselves Alone."'''

The Catholic then proceeds to say:

"There is much more for which we cannot find space. The whole article will repay perusal. It is encouraging to know that an influential paper like *The Spectator* has got to the bottom of 'the Irish Bogey.' There is another sad phase of the present situation—the greed of the Irish Roman Church. It organized huge anti-conscription collections some months back. Now that conscription no longer threatens, it is seeking to lay hold of the money. In Strokestown a proposal was made (*Daily Express*, January 10) 'to make a present of the amount' collected 'from several districts in the Strokestown area—something over £100—to the local priests.' A letter appears in the *Irish Catholic*, Dec. 28, suggesting that the entire amount collected be devoted, partly to the making of priests and nuns for the Chinese Mission and partly to the upkeep of St. Columba's College, Galway; while Dr. Cohalan, Roman Catholic Bishop of Cork, has issued an appeal that the money collected in his diocese be handed over to him for the building of a cathedral, 'to perpetuate the memory of the national opposition to conscription.' The usual inducement follows of a 'High Mass once a year forever for the subscribers and their families, living and

dead.' A special collection must be made if the money is not given. (*Irish Catholic*, Jan. 11). There were those who predicted all this at the time of the collections, who saw Rome's double game of keeping her dupes in parochial ignorance at home, and of the certainty of her profiting by the transaction, financially, as well. And all in the name of Irish patriotism. Poor Ireland! 'God save Ireland!' cried a poor dupe, whom the late Lord Chief Justice Morris once sentenced to a term of imprisonment. 'With all my heart,' said Lord Morris, 'but it is the men who are always shouting "God save Ireland!" that make it impossible for Providence to perform the operation.'"

* * *

THE SINN FEIN VICTORY IN IRELAND.

The Sinn Fein victory in Ireland at the election in December should convey a warning to the American and British nations that—given a people who accept the real doctrines of Rome and will obey the hierarchy over them—the priests of Rome can make much trouble. For some months the Sinn Fein has been the Vatican's militant force in its warfare against Great Britain that has been waged practically ever since the Reformation, and of which the destruction of the Invincible Armada may be said to have ended the first campaign. On the whole, it might be rather a good thing for the world if a delegation of Sinn Feiners were admitted to the Peace Conference, because Ulster would, of course, be called upon to state its objections to the Rome Rule apparently desired by the other three provinces. We say "apparently," because a very slight knowledge of Vatican methods is enough to suggest that various kinds of intimidation and other forms of "pressure" were brought to bear upon those who might not regard the rule of Rome as embodying the principles upon which moral, intellectual and material prosperity could be erected. Indeed, those nations that "enjoy" it most fully are those that have the least prosperity of any kind. Lord Curzon, in a letter to the *London Daily Telegraph* last June, quoted in our issue for August, 1918, cited utterances of various priests threatening "spiritual" penalties upon those who disregarded their commands. And for people who accept these threats it must be presumed that these utterances carry weight. Ulster could doubt-

less without any great outlay of time and trouble show that, in reality, the apparently unanimous demands of the people of the three Rome Rule provinces were merely those of the Vatican agents, finding utterance at the ballot box chiefly through the obedience of priest-ridden peasants, only a very small percentage of whom have sufficient education to possess any reliable information of value as to the merits or demerits of any form of government—and next to none as to what would best suit the needs of Ireland.

Sinn Fein Items

In a letter to the *New York Globe*, Feb. 25, William H. McGreevy, M.D., says, among other things: "If Ireland is four-flushed at the Peace Conference there will be no peace in the British Empire and there will be no peace here. We will take such measures as will make this issue one of first magnitude in this Republic as well as the other side."

A special cable to the *New York World*, dated London, Jan. 25, said: "The correspondent of the *Daily Express* at Geneva, Switzerland, wires: 'I learn from neutral diplomatic sources that the Germans are employing every means to aid and hasten an Irish insurrection. Large sums of German money still continue to be sent secretly to Ireland through America and neutral countries, in spite of the vigilance of the Allies, while German agents are constantly in touch with the Sinn Feiners.'"

Seeing that the Sinn Fein movement in Ireland has been practically "run" by priests of Rome for several months, a press despatch to the *New York Journal* (Jan. 27) from Rome is not without interest. It said: "Pope Benedict desires to maintain strict neutrality as regards the Irish situation, the Vatican announces in a statement in which it denies the Holy Father has given instructions to the Irish Episcopate and clergy." A similar announcement with regard to the attempted royalist-clerical insurrection in Portugal should be due in a few days.

A dispatch in the *New York World*, Feb. 19, said that at a "demonstration" at Dublin, the previous day, Harry Boland,

M.P., Secretary of the Sinn Fein Association, said that President Wilson had gone to America, but that Ireland would be stuffed down his throat from the time that he landed there until he got back to Paris again. He declared that they were going to let it be known that there would be no League of Nations until Ireland's demands were satisfied.

That the same methods to aid Germany by defeating conscription, described by Lord Curzon, in his letter to the London *Daily Telegraph* (found in our issue for August, 1918) were employed during the last election campaign is shown by this statement made by John Dillon, leader of the Nationalist party: "I do not think this is the proper time for comment on the real significance or the result of the recent election or the methods by which the result was achieved, but I feel bound, in view of much that has been said, to place on record the fact that it is absurdly at variance with the truth to accept the result of the elections as anything approaching a unanimous decision by the Nationalists of Ireland, or to consider it a verdict that the Irish people favor the objects of the Sinn Fein."

This letter, written by an American sailor, was printed in the Detroit, Mich., *Free Press*:

"To the Editor: I see Bishop Gallagher objected to your calling the Detroit Sinn Fein meeting 'un-American.'

"Well, I guess the Bishop isn't familiar with the situation.

"What would he think if he went over there like my pals to help clean the Germans out from poor Belgium and France, and while posted in Cork, Ireland, find the Sinn Feiners *all pulling for the Huns to win, trampling on the American flag, mobbing Americans in uniform, cat-calling the dirty dollar-chasing Yankees*, and the *priests* everywhere warning the Irish girls to keep away from the '*blackguard Americans*,' as they called the U. S. sailors? Well, sir, I'm Irish, but the Sinn Feiners don't get a hand from me or anybody in the service if they didn't have another chance to get out of Purgatory.

"W. M. MURPHY, U. S. Sailor.

"Detroit, January 21, 1919."